

# Zion's Advocate

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift of power of the Holy Ghost." — 1 Nephi 3:187.

Vol. 51

Independence, Missouri, May, 1974

No. 5

## Work

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Debaters or fighters are not the great need,  
But humble workers to sow the seed.  
Reach out and break new ground,  
Help the gospel's joyful sound,  
And with Christian flag unfurled,  
Carry the message to a sin-sick world.

Idle hands, you will always find,  
Help only soothe a lazy mind.  
You're sure something must be done,  
But patiently wait for another one,  
To start the work you should do;  
While he patiently sits and waits for you.

Nothing gained if the whole group shirks  
Good is achieved when somebody works.  
Do you care to be one whom HE will bless?  
Work is the key to gospel success.  
Achievement, success — such dreams will come true  
For busy people who have work to do.

Joseph E. Yates

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# Zion's Advocate

Official Publication of the Church of Christ  
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Subscriptions and changes of address.

PUBLISHED MONTHLY BY THE CHURCH OF CHRIST

(Temple Lot), Box 472, Independence, Missouri 64051

Second class postage paid at Independence, Missouri

SUBSCRIPTION RATES: Subscription rates to members paid from general funds. In bundles of twelve or more for missionary purposes, \$1.00. Non-member rates one year \$1.50. Canadian and all foreign rates, \$1.75.

Send all donations for the Temple Fund, the Storehouse, Consecrations, Tithes, Offerings, and Subscriptions for the Advocate to: Church of Christ (Temple Lot) Box 472, Independence, Missouri 64051.

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## EDITORIAL

### THE LATTER DAY A DAY OF EXTREMES

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be . . . Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before, Wherefore if they shall say unto you, Behold, he is in the desert; go not forth behold he is in secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." (Matthew 24:21 . . . 23-27)

We live in a day of extremes in all walks of life, whether it be in political life, religious life, or in the great field of education, it mattereth not. In political life, one must be either allied with one extreme or the other. We must believe, that in order to have peace on earth, we must be actively engaged in war. We must believe in order to save the lives of men, mass murder must be forced upon civilization. We must believe to have prosperity, it's necessary to be strong militarily and enforce our way of life upon the less fortunate by use of that military might. While, to the other extreme, we must believe, that peace and prosperity may be attained by the use of mass defiance of law and order with the resulting breakdown of the high social and moral standards established by the founding fathers of our great nation. The redistribution of the great wealth of the nation, and the attainment of worldly possessions by those who have not from those who have in abundance, all without labor or enterprise is another extreme belief.

In the field of education, we must believe that the learning of man becomes necessary for the task of properly expounding the ways of the Lord. We must believe that man must attain all that is necessary for the trials of life in the first two decades of his life. He must attain all that is necessary to sustain him the rest of his life in happiness, by his enterprise before he reaches the middle of life. Or to the other extreme, he will become a social outcast. He will be denied further opportunity to obtain the necessities or materials of life that are needed to insure dignity and social equality among men, because of his lack of opportunity in the field of education.

THE WORLD RINGS WITH THE MESSAGE OF THE AGES, "PEACE ON EARTH, GOOD WILL TOWARD MAN." In direct fulfillment of the scriptures that tell us there shall be a cry of peace, there will be and is no peace. Whether it be on the battle field or in the walks of civil life, there is war, struggle, and strife among men. There is bloodshed on every hand, not for the ideals and standards set up by the gospel of Jesus Christ, but for the ideologies and machinations of greedy men.

Yes, the present day we are living in is a day of EXTREMES, "... such as was not since the beginning of the world to this time, no, nor ever shall be." (Matthew 24:21) Whether it be in political life, the field of education or in religion, it mattereth not. The simple way of life, characterized by the early citizens of the Kingdom of God restored to the earth in these Last Days and their unusual position in the world of religion with the simple, plain message of the gospel and its teaching concerning the second coming of our Lord and master, is now marred by the extremeist. In some instances, the extremes have drawn His people into strange wanderings and strange teachings.

Nephi tells us that in this day of confusion and extremes, "They wear stiff necks and high heads; yea because of pride, . . . they have all gone astray, save it be a few, who are the humble followers of Christ; Nevertheless, they are led, that in many instances they do err, because they are taught by the precepts of men." (2 Nephi 12:16-17) The bright hope still stands as Luke, graphically describing our day, "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth **distress of nations**, with preplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And **when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.**" (Luke 21:25-28) (Emph. mine KJS) In spite of this DAY OF EXTREMES, the great beacon of hope and truth fills us with the determination to carry on by redoubling our efforts, in spite of the elements or shortages of energy. In spite of all the Satanic forces that may be placed in our path, we shall strive to go on to complete that part of he work that has been allotted to us.

KJS

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### NOTICE

#### Editorial Policy

The Editorial Staff of the Zion's Advocate wishes to use this means to solicit material appropriate to print in this paper. Believing that this paper should be used for missionary purposes, we are asking for material that will definitely reflect the teachings of the Church of Christ which will be presentable to members and non-members alike.

We discourage articles written in the attitude of debate where one tries to prove or disprove questionable points of doctrine. We encourage articles written in the strength of the individual's testimony of the truthfulness of the Gospel of Christ.

Our goal is in the hope that we can assist the missionary effort of the church to feed and nourish with spiritual food the scattered membership, the shut-ins and all those who do not have regular church privileges. Also, we would like to be a means of communi-

cating personal interest between local churches and and all church membership in general. Therefore, we are soliciting contributions representing all local churches, Sunday Schools and group activities in the church. Anything you can offer in the way of articles, testimonies, sermons, news items, poetry, etc. will be welcomed.

It is our aim to have a greater representation of writers from the church rather than to show partiality to just a select few. You, the reader, are the only means by which this can be done. Your interest in this work is wanted.

The Editorial Staff,  
Roland L. Sarratt  
Kenneth J. Smith  
Lawrence D. Beem

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CONTRIBUTIONS ARE THE OPINION OF THE AUTHOR AND DO NOT NECESSARILY REFLECT THE TEACHINGS OF THE CHURCH OR THE OPINIONS OF THE EDITORIAL STAFF.

### PRIESTHOOD — WHAT IS IT?

By Clarence L. Wheaton

1. "Priesthood" is a term applied to the ministry of the gospel and the authority given to men to represent God, the Father, and His Christ in the Church, or Kingdom here on earth.

This authority is important in the kingdom of God, as is civil authority to earthly governments. It is the means of preserving law and order in the Church/Kingdom and has the authority to administer and function in various ordinances and sacraments of the Church. It is the power of God, when it is authoritatively used, to lift mankind closer to God and eternal life in His Kingdom; on the other hand, if such authority is abused it will press man down to hell and destroy their hope of rest in the paradise of God (Alma 9:62-63). This abuse of priesthood authority is priestcraft (Alma 1:3-23).

2. "Priesthood" is a dimensional term applied to a group of ministry who perform functional offices. The first citation given speaks of a "high priesthood" (and logically, by inference, of a lesser priesthood). If there was not a division in the order of priesthood, as thus inferred, then there would be no need of calling this order a high priesthood, for just the application of the term "priesthood" alone would be appropriate. "For it must needs be, that there is an opposition in all things" (2 Nephi 1:81). Thus, if there is a high priesthood there must be a lesser priesthood.

3. The "high priesthood" being dimensional in scope, the term implies grades of authority with functional responsibility: Apostles, Evangelists, Elders, Pastors and Bishops (functional in that their responsibilities are diverse). Apostles and Evangelists have a general church responsibility, to have the watchcare of all the churches which compose the Church of Christ, while the Elders and Pastors have a more local responsibility of administration to individual churches. Yet, in a generic sense, they are all Elders, holding the priesthood after the order of the Son of God. This order, the "high priesthood," was instituted of God from the foundation of the world, "... being without beginning of days or end of years . . . being prepared from eternity to eternity, according to his (God's) foreknowledge of all things . . ." (Alma 9:70-71).

Again, Alma calls attention to the fact that Melchisedec was a high priest after the same order (Alma 10:7), but remember that in his time a "high priest" offered up burnt offerings and sacrifices for the people. This was also true in the time of Moses, but in the Christian dispensation such offerings are not

made; "for the priesthood being changed, there is made of necessary a change also of the law" (Hebrew 7:12). Read also Chapters 7, 8, 9, 10, which deal almost exclusively with priesthood). Christ did away with the office of "high priest" (Hebrews 8:1-3) when He offered up His own body, once and forever, ascending into Heaven to sit on the right hand of God. Before this atonement mankind looked forward in anticipation of this sacrifice (2 Nephi 11:45), but in this, the latter day, we look back, in remembrance of this event, as commemorated each time we partake of the sacrament of the Lord's supper (Moroni 4:4 and 5:3; Alma 10:10).

Melchisedec was a priest of God (Genesis 14:18-20). This priesthood of the Son of God was called after his name, the order of Melchisedec (Alma 10:6-15; Psalm 110:4; Hebrews 5:5-10).

There is, therefore, a difference between the functional office of "high priest" and the "high priesthood," which is dimensional in its scope. In Hebrews 5:6 the Father said to His Son Jesus Christ, "Thou art a priest forever after the order of Melchisedec." Thus, we see the comparison. Christ was occupying in the functional office of a priest or minister, after the order of Melchisedec (an alternate term used, no doubt, to save repeating "after the order of the Son of God" (Alma 9:63, 70 and 73).

This priesthood is eternal, "without beginning of days or end of years." In this order of priesthood there are several functional offices. Take the example of Christ. He was called of God to occupy in two functional offices of the priesthood (apostle and high priest), after the order of Melchisedec, and was still under the law of Moses. He was an apostle because he was "one sent" as a special witness of His Father. "As thou hast sent me (Christ) into the world, even so have I also sent them (the apostles) into the world (John 17:18).

Thus, the title "Apostle," in the words of Jesus, means "one sent." Christ was also a high priest. He was the one chosen by God to offer up the last great sacrifice of Himself upon the cross, just as the high priests of the Old Testament made offerings in anticipation of His sacrifice. So "We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man (as opposed to the movable tabernacle in the wilderness). For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man (Christ) have somewhat also to offer. For if he were on earth, he should not

be a priest, seeing that there are priests that offer gifts according to the law (of Moses)" (Hebrews 8:1-4).

Thus, through Christ, this functional office of high priest was done away. In the Christian dispensation Christ is now "set on the right hand of the throne in the heavens" (Hebrews 8:1), "the head of the body, the church" (Colossians 1:18). He set in order the organic structure of the Church on earth by choosing its officers. (1 Corinthians 12:28; Acts 14:23; Titus 1:5 and 3:8, 12; Hebrews 7:21; Revelation 1:6 and 20:6; Philippians 1:1 and Book of Commandments 24:31-42).

While Joseph Smith and Oliver Cowdery were translating the Book of Mormon they read of the necessity for baptism and wondered how they could comply with this ordinance. Accordingly, in May, 1829, they went into the woods to pray for an answer. They testified that a messenger appeared to them and ordained them, saying:

"Upon you my fellow servants in the name of the Messiah I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance and baptism for the remission of sins, and this shall never be taken from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

(And in the words of Joseph Smith) "He said this Aaronic priesthood had the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me" (Utah Church History, Volume 1, page 39).

Cowdery also attested to this.

This event either took place or it did not. If it was fabricated our claim for a Restoration is without support, as this could not come about without the restoring of the lesser priesthood first. The Bible teaches that baptism by authority of this lesser priesthood was to precede the establishment of the Church upon the earth (Matthew 3:13-15; Mark 1:9; Luke 3:21-22).

Precedent for this is found in the New Testament. Before the coming of Christ in the flesh the Lord provided that Elijah, in the person of John the Baptist, was to be his forerunner (Malachi 4:5). In Luke 1:5-25, we find the account of how Zacharias was shown in a vision that John the Baptist was truly the Elias. This name was given in the Old Testament as Elijah in (Hebrew) and was changed to Elias in the New Testament (from the Greek). Zacharias was told that his son John would "... go before him (the Christ) in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared of the Lord" (Luke 1:17).

When John was born there was disputation concerning his name. The Holy Ghost fell upon Zacharias

(who had been made dumb, as a sign) and he spoke again, saying that God wanted the child to be called John. He prophesied:

And thou, child, shall be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways" (Luke 1:76).

Note that the term "ways" is plural. John the Baptist was not only to be the voice in the wilderness at the time of Christ's first coming into the world, but was to precede the Lord's subsequent advents. Another factor to consider is the fact that this messenger was to prepare the way, and that Christ, to whom this passage applies, would "purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness" (Malachi 3:3). This was not accomplished at the first advent of Christ; it was the Levites (or priests under the law of Moses) who blasphemed the Lord and brought about the crucifixion. Their offering in righteousness will not take place until the fulfilling of the prophecies given in Zechariah 13:6-9. According to this source, they shall see the wounds in His hands and He "will refine them as silver is refined, and will try them as gold is tried; and they shall call on my name, . . . and they shall say the Lord is my God." There are more prophecies in the 14th chapter, verses 1 to 9. Joseph Smith's account of the restoration of the Aaronic priesthood (as a prelude to the Restoration and the conversion of the house of Israel) is in accord with scripture.

In the 24th chapter of the Book of Commandments you will find that Apostles and Elders have the authority to lay on hands for the gift of the Holy Ghost. There is a line of demarkation drawn between this category and that of priests, teachers and deacons. Description of these offices, in the Bible, the Book of Mormon and latter day revelation, omits the laying on of hands for the Holy Ghost.

This, I believe, answers the question as to whether or not there are two priesthoods in the Church of Christ (both early Christian and latter day Restoration).

I would like to give my views, also, on several questions which are sometimes asked.

1. I believe that the office of Bishop is legitimate. Though this is not specifically mentioned in the Book of Mormon, it is set forth in the Bible and in Latter Day Revelation, as being related to temporal things. One of the requirements is that the incumbent must not be "guilty of filthy lucre." We note in Judas' case that, though he was an Apostle, he handled the finances of this small organization. He became so greedy that he raised issue of the use of the ointment on Christ's feet (John 12:4-6) and betrayed Christ for thirty pieces of silver, finally in remorse taking his own life. "For it is written in the Book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishopric let another take" (Acts 1:20).

"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. (In other words, handle the finances). Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost, and wisdom, whom we may appoint over this business" (Acts 6:1-3).

What was the business that the Apostles wanted delegated to these seven men? In Acts 1:20, this was the bishopric, as occupied by Judas. The early Restoration Church parallel of this is found in the appointment of Edward Partridge as Bishop. When the Church of Christ began to set its house in order, its membership becoming international, we followed the New Testament in choosing seven men to constitute the general bishopric. These are overseers of the temporal affairs of the Church; they hold the Melchisedec priesthood and are qualified to handle this business. They are set apart by the laying on of hands.

2. In Book of Commandments 24:41, neither priests, teachers nor deacons have authority to lay on hands for the gift of the Holy Ghost, nor do teachers or deacons have authority to ordain other such. They are to warn, expound, exhort and teach and invite all to come to Christ. In the New Testament we find that Phillip, who was evidently a priest after the Aaronic order and had baptized converts at Samaria, did not lay on hands to confirm them. Rather, the Apostles sent two of their number, holding the Melchisedec priesthood, to do so (Acts 8:12-17). Deacons have the temporal care of the churches and are to be agents to the bishopric. (Some believe the original seven men were deacons, others feel that they formed a bishopric.)

3. I believe that the Church of Christ has a priesthood set up as Christ intended. Their duties are set forth in the Book of Commandments, as part of the Restoration of the gospel. For further study, read "Priesthood and the Divine Authority," by Apostle William Sheldon. Also, by comparing the Book of Commandments and the Doctrine and Covenants you will find that there is a wide difference in definition of the various priesthood duties. The Church of Christ is guided in this matter by the Book of Commandments.

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### ON TITHING

by Donna Moser

Since there is some difference of opinion (to say the least!) on the way to tithe — even on whether or not tithing should be discarded for consecration — we have no tracts in print. May I tell you of my own personal experience?

I can think of no better way to begin than by quoting from the Holy Scriptures. In the Old Testament there is Malachi 3:8-12. With only one word of difference ("my" instead of "mine"), this is repeated in the Book of Mormon on pages 668, 669, verses 10-15. This latter is the words of Christ Himself as He taught the Nephites here on this continent after His crucifixion. He commanded the people to write down these things. His were impressive words:

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house, and **prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.** And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the fields, saith the Lord of hosts. And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of hosts."

The first time I really remember reading this, actually studying it, I came to the portion I have set in darker type and got a jolt as real as an electric shock!

I was all alone in our little house, years ago, before our second child was born. It had dawned on me that I didn't know much about our church. Therefore, I had been doing some work on the subject whenever I had any spare time. In the course of my study I came to the question of whether or not to tithe, as opposed to the far more involved system of consecration. I wondered . . . I read . . . and I prayed. Then I wondered, and read, some more. When I saw those particular words in print, it was as though a bright light had just been turned on in a dark room! I could **feel** a sudden knowledge come to me: this was simply, precisely, literally true. I knew. I had wondered; now I **knew**. There is no other way to describe the sensation.

From that time to this I have been serenely sure that, whether or not consecration will ultimately be required, tithing **will** be rewarded. Thinking logically I cannot escape the conclusion that, though it may not be the final way, it is a big, big step in the right direction. The sum total of "intuition" (or, as I believe, inspiration, and my own God-given reasoning power has, for me, been unmistakable. Of the two factors, the former is most inescapably true.

The formula has been working for me ever since that day.



" ZION "

by Stella Winegar

Where is it?

Where are its people?

Where are its teachers?

Where are its preachers?

Will we build the city of Zion? Or will the Lord have to raise up another people who will do that which He has given us to do?

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost" (1 Nephi 3:187).

If you read the foregoing verses, they tell us the Lord is speaking of our day and time.

"He commandeth that there be no priestcrafts, for behold priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain, and praise of the world. But they seek not the welfare of Zion" (2 Nephi 11:106).

"Behold, the Lord hath forbidden this thing; wherefore, the Lord God hath given a commandment, that all men should have charity, which charity is love. And except they have charity they were nothing; wherefore, if they should have charity, they would not suffer the laborer in Zion to perish. But the laborer in Zion shall labor for Zion; for if they labor for money, they shall perish" (2 Nephi 11:107-109).

"And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins" (1 Peter 4:8).

"Love ye me and love all people, love as I have loved you, this your calling, this my purpose, thus be my disciples true" (The Song of Admonition).

The Lord has called us to a very high calling (TO LOVE ALL PEOPLE AS HE HAS LOVED US). Are we able to arise to this high calling?

"But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matthew 5:44).

"Be ye perfect, even as your Father which is in heaven is perfect" (Matthew 5:48).

"Then in this exalted station your companion I will be, Every promise of my scriptures will be verified in thee" (Song of Admonition).

Can we arise to this exalted station? We must do so if we will be the children of Zion. For he says:

"Get ye up, then, to your mountain! Zion of this closing day! For the glory of my coming waits to break upon your way!" (Song of Admonition).

(Mount Zion)

He bids us ARISE—

"Up, ye then, to the high places I have bid you occupy! peril waits upon the heedless, grace upon the souls who try" (Song of Admonition).

How much time do we have to carry out that which He has given us, to the fulfilling of the commandment TO BRING FORTH AND ESTABLISH ZION?

"Time is ripe! My work must hasten! whoso will may abide the hour, naught can harm whom God protecteth, elements confess His power:

"Oh my people, saith the spirit, hear the words of God today, be not slothfull, but obedient! 'Tis the world's MOMENTOUS DAY! Unto honor I have called you, honor GREAT AS ANGELS KNOW: heed ye then, a FATHER'S COUNCIL, AND BY DEEDS YOUR PURPOSE SHOW" (Song of Admonition).

Do we have His promise to help us? Yes, we do, for He says:

"Take ye, then, my hand extended (Let me lead you where I will)." (Song of Admonition) His hand is extended toward us, but we must come to Him, with a broken heart and a contrite spirit, repenting and turning away from all selfishness and sin, freeing our hearts from any worldly desires, and we must be stripped from all pride. As we find in Alma's writings:

"Behold, are ye stripped of pride? I say unto you, If ye are not, ye are not prepared to meet God.

"Behold ye must prepare quickly, for the kingdom of heaven is soon at hand, and such an one hath not eternal life" (Alma 3:50-51).

**We must be stripped of all envy**

"Behold, I say, is there one among you who is not stripped of envy? I say unto you, that such an one is not prepared, and I would that he should prepare quickly, for the hour is close at hand and he knoweth not when the time shall come; for such an one is not found guiltless" (Verses 52-53).

Are any of us guilty of making a mock of our brother or sister, or persecuting them? I would surely hope not, for we read:

"And again I say unto you, Is there one among you that doth make a mock of his brother, or that heapeth upon him persecutions?

Wo unto such an one, for he is not prepared, and the time is at hand that he must repent, or HE CANNOT BE SAVED" (Verses 54-55).

Do we have any iniquity among us? If so we must repent, for we read:

"Yea, even wo unto all ye workers of iniquity; repent, repent, for the Lord has spoken it. **Behold, he sendeth an invitation unto all men; for the arms of mercy are extended towards them, and he saith, Repent, AND I WILL RECEIVE YOU**" (Verses 56-57).

How wonderful! "Repent, and I will receive you . . ."

"Yea, he saith, "Come unto me, and ye shall partake of the fruit of the tree of life; yea, ye shall eat

and drink of the bread and the waters of life **FREELY**" (Verse 58).

If we will come unto Christ and let Him fill our lives, let His spirit have full sway in us, **WE WILL BE FREE**. There is no freedom, except in and through Christ. All else is in the bonds of iniquity, if we do not the truth we are in bondage, we find in:

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then ye are my disciples indeed: And ye shall know the truth, and the truth shall make you free" (John 8:31-32).

"They answered him, we be Abraham's seed, and were never in bondage to any man; how sayeth thou, ye shall be made free? Jesus answered them, verily, verily, I say unto you, whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever, but the Son abideth ever. **IF THE SON THEREFORE SHALL MAKE YOU FREE, YE SHALL BE FREE INDEED**" (Verses 33-36).

We find if we would be free, we must be led by one toward another. We can take joy in doing the will of our Heavenly Father, in serving Him and in the spirit of truth, having the love of God in our hearts, serving each other. But we have nothing to be proud of, for we are nothing in ourselves and we have nothing of ourselves; all things belong to the Lord, for He created and made them. And when we are called upon to meet Him face to face we will have nothing to offer Him unless we can offer up to Him a **BROKEN HEART** and a **CONTRITE SPIRIT**. All of our works will be as filthy rags, unless we are led by **HIS SPIRIT OF TRUTH!** So what do we have to be proud of?

We can live and work with joy and thanksgiving and praise if we are filled with the spirit of love, charity and truth, esteeming our brother and sister as ourselves.

"Whoso lusteth after pleasure, high estate or mammon's store. Envious or proud remaineth, though he gain the world is poor.

If you would be rich be holy! Would you dwell on heights above?

Heed ye then this admonition, climb to atmospheres of **LOVE**" (Song of Admonition).

"Now as ye have asked, behold I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion. Seek not for riches but for wisdom, and behold the mysteries of God shall be unfolded unto you, and then shall you be made rich; behold he that hath eternal life is rich" (Book of Commandments 10:3).

"Thou shalt not speak evil of thy neighbor, nor do him any harm" (Book of Commandments 44:24).

Not only must we refrain from doing our neighbor harm, but we must not even speak evil of him; this certainly includes brothers and sisters also. We

truly have to bridle our tongue if we are to be the children of Zion!

Verse 26 tells us that if we love him we will serve him and keep all of his commandments.

"If thou lovest me, thou shalt serve me and keep all of my commandments; and behold, thou shalt consecrate all of thy properties, that which thou hast unto me, with a covenant and a deed which cannot be broken: and they shall be laid before the bishop of my church, and two of the elders, such as he shall appoint and set apart for that purpose.

"And it shall come to pass, that the bishop of my church, after that he has received the properties of my church, that it cannot be taken from the Church, he shall appoint every man a steward over his own property, or that which he has received, inasmuch as is sufficient for himself and family" (Verse 27).

"And the residue shall be kept to administer to him who has not, that every man may receive according as he stands in need" (Verse 28).

"And the residue shall be kept in my storehouse to administer to the poor and needy, as shall be appointed by the elders of the church and the bishop; and for the purpose of purchasing lands, and the building up of the New Jerusalem, which is hereafter to be revealed; that my covenant people may be gathered in one, in the day that I **SHALL COME TO MY TEMPLE AND THIS I DO FOR THE SALVATION OF MY PEOPLE!**" (Verses 29-30).

All that we have belongs to God, for He created and made all things; Why can we not consecrate our lives, our all, to him? We have nothing without God. For our possessions can be swept away in a moment by the elements, or taken away from us by the evil powers which are in control in the world and growing stronger.

When we leave this earth and our earthly possessions and go to the God who created us and gave us our talents, or possessions, what will we have to offer up to Him? A proud and selfish heart? Or, can we offer up to Him who created and made us a "broken heart and a contrite spirit?"

All that we have belongs to Him, our life, our talents, our properties. If we are truly His people we should desire to be consecrated to Him with full purpose of heart and soul, and all our possessions which He has blessed us with, great or small, they are His in the first place.

We find, in both the Bible and the Book of Mormon, various periods of time when the Lord's people obeyed this commandment of consecration, having the love of God in their hearts one toward another. Truly there could be no happier people than those who lived this law, for they were **living the law of Zion**. They **had great power and did many mighty miracles in the name of Jesus, and there were no rich and no poor among all of God's people, and they were richly blessed and flourished.**

"And ye will not have a mind to injure one another, but to live peaceably, and to render to every man according to that which is his due. And ye will not suffer your children, that they go hungry, or naked;

"Neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, or who is the evil spirit which hath been spoken of by our fathers; he being an enemy to all righteousness;

"But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another;

"And also, ye yourselves will succor those that stand in need of your succor; ye will administer of your substance unto him that standeth in need;

"And ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish" (Mosiah 2:24-29).

"Perhaps thou shalt say, The man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance, that he may not suffer, for his punishments are just. But I say unto you, O man, whosoever doeth this, the same hath great cause to repent; and except he repenteth of that which he hath done, he perisheth forever, and hath no interest in the kingdom of God.

"For behold, are we not all beggars? Do we not all depend upon the same being, even God, for all the substance which we have; for both food, and raiment, and for gold, and for silver, and for all the riches which we have of every kind? (Verses 30-32).

"And now, if God, who created you, on whom you are dependent for your lives, and for all that ye have and are, doth grant unto you whatsoever ye ask is right, in faith, believing that ye shall receive, O then, how had ye ought to import of the substance, that ye have, one to another?

"And if ye judge the man who putteth up his petition to you for your substance, that he perish not, and condemn him, how much more just will be your condemnation, for withholding your substance, which doth not belong to you, but to God, to whom also, your life belongeth" (Verses 36-37).

"I would that you should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick, and administering to their relief, both spiritually and temporally, according to their wants.

"And see that all these things are done in wisdom and order: for it is not requisite that a man should run faster than he has strength" (Verses 43-44).

"And we are willing to enter into a covenant with our God, to do his will, and to be obedient to his commands in all things that he shall command us, all the remainder of our days, that we may not bring upon ourselves a never ending torment, as has been

spoken by the angel, that we may not drink out of the cup of the wrath of God.

"And now, because of the covenant which ye have made, ye shall be called the children of Christ, his sons, and his daughters:

"And under this head ye are made **free**; and there is no other head where by ye can be made **free**" (Mosiah 3:6, 8, 10).

"There is no other name given, whereby salvation cometh; therefore, I would that ye should take upon you the name of Christ, all you that have entered into the covenant with God, that ye should be obedient unto the end of your lives" (Verse 11).

"And it shall come to pass that whosoever doeth this, shall be found at the right hand of God, for he shall know the name by which he is called; for he shall be called by the name of Christ.

"And I would that ye should remember also, that this is the name that I said I should give unto you, that never should be blotted out, except it be through transgression.

Therefore, I would that ye should be steadfast, and immovable, always abounding in good works, that Christ, the Lord God Omnipotent, may seal you his, that you may be brought to heaven, that you may have everlasting salvation and eternal life, through the wisdom, and power, and justice, and mercy of him, who created all things, in heaven and in earth, who is God above all. Amen" (Verses 12, 14, 21).

Alma 1:37 through 47, "And when the priests left their labor, to impart the word of God unto the people, the people also left their labors to hear the word of God.

"And when the priest had imparted unto them the word of God, they all returned again diligently unto their labors;

"And the priest, not esteeming himself above his hearers; for the preacher was no better than the hearer, neither was the teacher any better than the learner: and thus they were all equal, and they did all labor, every man according to his strength.

"And they did impart of their substance every man according to that which he had, to the poor, and the needy, and the sick, and the afflicted;

"And they did not wear costly apparel, yet they were neat and comely;

"And thus they did establish the affairs of the church; and thus they began to have continual peace again, notwithstanding all their persecutions.

"And now because of the steadiness of the church, they began to be exceeding rich; having abundance of all things whatsoever they stood in need;

"And abundance of flocks, and herds, and fatlings of every kind, and also abundance of grain, and of gold, and of silver, and of precious things, and abundance of silk and fine twined linen, and all manner of good homely cloth.

"And thus in their prosperous circumstances they did not send away any who were naked, or that were hungry, or that were athirst, or that were sick, or that had not been nourished;

"And they did NOT SET THEIR HEARTS UPON RICHES: THEREFORE THEY WERE LIBERAL TO ALL, BOTH OLD AND YOUNG, BOTH BOND AND FREE, BOTH MALE AND FEMALE, WHETHER OUT OF THE CHURCH OR IN THE CHURCH, HAVING NO RESPECT TO PERSONS AS TO THOSE WHO STOOD IN NEED:

"And thus they did prosper and become far more wealthy than those who did not belong to the church" (Alma 1:37-47).

"And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal **justly one with another**;

"AND THEY HAD ALL THINGS COMMON AMONG THEM, THEREFORE THEY WERE NOT RICH AND POOR, BOND AND FREE, BUT THEY WERE ALL MADE FREE, AND PARTAKERS OF THE HEAVENLY GIFT.

"And there were great and marvelous works wrought by the disciples of Jesus, insomuch that they did heal the sick, and raise the dead, and cause the lame to walk, and the blind to receive their sight, and the deaf to hear;

"And all manner of miracles did they work among the children of men; and in nothing did they work miracles save it were in the NAME OF JESUS" (4 Nephi 1:3-4, 6-7).

"And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people.

**"And surely there could not be a happier people among all the people who had been created by the hand of God.**

"And there were no robbers, nor murderers, neither were there Lamanites, nor any manner of its; but they were in one, the children of Christ and heirs to the kingdom of God;

"And how blessed were they, for the Lord did bless them in all their doings; yea, even they were blessed and prospered, until an hundred and ten years had passed away; and the first generation from Christ had passed away, and there was no contention in all the land" (Verses 17, 19-21).

These people were living the law of Zion, the Celestial law, having this perfect love in their hearts one toward another. 190 years of such love and charity, having no selfishness in their hearts! A Zion condition? most certainly.

"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, AND IN PRAYERS.

"And fear came upon every soul; and many wonders and signs were done by the apostles.

"And all that believed were together, AND HAD ALL THINGS COMMON; And sold their possessions and goods, and parted to all men, as every man had need.

"And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.

"Praising God, and having favor with all people. And the Lord added to the church daily such as should be saved" (Acts 2:42-47).

Here we find this perfect love one toward another, the condition of Zion.

"And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed were his own; but they had all things common.

"AND WITH GREAT POWER GAVE THE APOSTLES WITNESS OF THE RESURRECTION OF THE LORD JESUS; AND GREAT GRACE WAS UPON THEM ALL.

"Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold; And laid them down at the apostles feet and distribution was made unto every man according as he had need" (Acts 4:32-35).

Why are we not being taught this law of Zion by the apostles and ministry of today? There is only this one law which will bring about the condition of Zion, and this is a complete consecration, surrendering of our lives, hearts, might, mind, strength, talents and possessions to Him and His cause, Zion; Where His will can be done on earth as it is done in heaven; this is the Celestial Law, this is what the Restoration was to bring forth. Zion — a people and a place, a city! Zion! There the Lord's will is done in the hearts and the lives of the people and there are no rich or poor. All have their needs met and deal justly one with another.

A city and a people of righteousness, prepared for Christ's coming! What a wonderful condition to live in and raise our children in, a condition of righteousness, being surrounded by God's love and God's people.

We could have this condition of Zion now and be living in this perfect union of fellowship and love one toward another, if we were able to abide this law of Zion.

We have the promise that Zion will be upon this land, a city of Zion! But if we will not arise and obey the law of Zion which has been given to us, then the Lord has said He will raise up a people who WILL OBEY AND BUILD ZION, WHICH SO MANY LATTER DAY SAINTS HAVE LOOKED FORWARD TO AND PRAYED FOR.

"For I the Lord requireth the hearts of the children of men.

"Behold now it is called today, and verily it is a day of sacrifice, and a day for the tithing of my people; For he that is tithed shall not be burned; for after today cometh the burning: This is speaking after the manner of the Lord; For verily I say, tomorrow all the proud and they that do wickedly shall be as stubble: and I will burn them up, for I am the Lord of hosts; And I will not spare any that remaineth in Babylon. Wherefore, if ye believe me, ye will labor while it is called today" (Book of Commandments 65:29-35).

"Behold the Lord requireth the heart and a willing mind; And the willing and obedient shall eat the good of the land of Zion in these last days; And the rebellious shall be cut off out of the land of Zion, and shall be sent away and shall not inherit the land: For verily I say that the rebellious are not of the blood of Ephriam" (Verses 44-47).

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, If I will not open you the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it.

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

"And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of hosts" (Malachi 3:10-12).

Where do we see this wonderful promise being fulfilled? Where are the storehouses that all of the tithes can be brought into? No, we have not obeyed the commandment, so we have not received the wonderful promises.

This can be done, and will be done, by a people who will humble themselves before God, offering unto Him the sacrifice of a broken heart and a contrite spirit, and who will **take His hand and let Him lead them where He will.**

"Awake ye Saints of God, Awake! Call on the Lord in mighty prayer, That He will Zion's bondage break, and bring to naught the fowlers' snare" (Song of Admonition).

Is Zion in bondage? Oh yes, for it is not flourishing and cannot flourish until we; "**Awake! to union and be one, or saith the Lord, Ye are not mine.**"

**Yea, like the Father and the Son, let all the saints in union join**" (Song of Admonition).

We find in Genesis 7:23 (I.V.), "And the Lord called His people Zion, BECAUSE THEY WERE OF ONE HEART AND MIND, AND DWELT IN RIGHTEOUSNESS, AND THERE WERE NO POOR AMONG THEM."

In verses 20-21, "The Lord came and dwelt with His people, and they dwelt in righteousness, and the fear of the Lord was upon all nations, so great was the glory of the Lord which was upon His people."

And in verses 24-25, "And Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days that he built a city that was called "The City of Holiness" even Zion! and Lo! Zion in process of time was taken up into heaven, and the Lord said unto Enoch, "Behold! Mine abode forever!"

"I am the Same which hath taken the Zion of Enoch into mine own bosom" (Book of Commandments 40:3).

"By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God" (Hebrews 11:5).

We have the promise that Zion will return.

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints" (Jude 1:14).

"And the Lord saith unto Enoch, As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfill the oath which I made unto you concerning the children of Noah" (Genesis 7:67) (I.V.).

"And the Lord saith unto Enoch, then shalt thou and all the city meet them there; and we will receive them into our bosom; and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other; And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest" (Verses 71-72).

"But before the great day of the Lord shall come, Jacob shall flourish in the wilderness; and the Lamanites shall blossom as a rose:

"Zion shall flourish upon the hills, and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed" (Book of Commandments 52:25-26).

"Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls! And this shall be your lamentations in the day of visitation, and of judgment, and of indignation. The harvest is past, the summer is ended, and my soul is not saved!

"Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, who will not labor with their own hands!

"But blessed are the poor, who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the Kingdom of God coming in power and great glory unto their deliverance:

"For the fatness of the earth shall be theirs; For behold the Lord shall come, and His recompense shall

be with Him, and He shall reward every man, and the poor shall rejoice; and their generations shall inherit the earth from generation to generation., for ever and ever."

But remember, these are they whose hearts are broken and whose spirits are contrite, these are they who are the pure in heart, in whom there is no guile, no deceit.

Yes, we have so much to live up to , if we are to be the Lord's people in truth and in deed. And we do have His promise to be with us to the end, if only we will walk with Him **and let Him lead us where He will** (Book of Commandments 58:19-24).

"Thou shalt love the Lord thy God with all thy heart, with all thy might, mind and strength: And in the name of Jesus Christ thou shalt serve him. Thou shalt love thy neighbor as thyself" (Book of Commandments 60:10-12).

"Thou shalt thank the Lord thy God in all things. Thou shalt offer a sacrifice unto the Lord thy God in righteousness. **EVEN THAT OF A BROKEN HEART AND A CONTRITE SPIRIT**" (Verses 15-17).

#### Are We Truly The Lord's People?

"I the LORD am angry with the wicked" (Book of Commandments 64:33).

"I have sworn in my wrath and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man, and the saints also shall hardly escape" (Verse 35).

"For I the Lord am not to be mocked in these last days" (Verse 66).

Let us arise in mighty prayer and fasting and put on the **FULL ARMOR OF THE GOSPEL OF JESUS CHRIST!**

#### Are We Able To Abide The PURE LAW OF ZION?

Everything of God points to this pure doctrine of a complete sacrifice, a complete consecration, a full surrender of our lives, our all, to Him and His will.

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#### WHO IS A JEW?

by Emil Heeb

Statements have been made that God favors the Jews. This assumption has been made due to the fact that many people do not know, or can not distinguish between Jewish and non-Jewish Israelites. Nor do some people know that most Israelites are not Jews. Yet if all Israelites were Jews the assertion would still be unscriptural, for if God would favor any individual, group or nation, it could no longer be said that God is no respecter of persons.

Some Israelites are Jews because they are descendants of Judah, the son of Jacob. Others are not blood relations of Judah, yet they are called Jews because

they were citizens of Judea. Among these were many of the other tribes of Israel, such as the tribe of Benjamin. We quote from 2 Chron. 11:1, "When Rehoboam came to Jerusalem, he gathered from the house of Judah and Benjamin an hundred and fourscore thousand chosen men . . ."

For lack of a better term we shall call these first named, the genealogical Jews, for they are classed as such by the records of genealogy. One of the first of authentic records of this is found in Joshua 15:1, where we are told that the families (descendants of the twelve sons of Jacob) were grouped into tribes and given their inheritance. Thus we read concerning Judah (Jews), "This then was the lot of the tribe of Judah by their families even to the border of Edom to the wilderness of Zin . . ." From this date, about 1444 B. C. until the rebellion of Israel about 975 B. C., none of the rest of the Israelites were called Jews.

At this time a new era dawned on Israel's history. The twelve-tribe kingdom of Israel became divided into two kingdoms. One was composed of ten tribes known as Israel, the Northern kingdom. The other began with the two tribes, Judah and Benjamin, as already referred to. But there were others that joined themselves to the kingdom of Judah. And as they became citizens of the kingdom of Judah, they also were called Jews. Thus for convenience, we call all these the national Jews. We read in 2 Chron. 15:9, "And he, (Asa) gathered all Judah and Benjamin and the strangers with them out of Ephraim and Manasseh and out of Simeon; for they fell to him out of Israel in abundance, when they saw that the Lord God was with him."

There are those that rightfully claim that Lehi was a Jew. But others say that he could not have been a Jew because in 1 Nephi 164-165 we read the following information: "And it came to pass that my father Lehi also found upon the plates of brass a genealogy of his fathers. Wherefore he knew that he was a descendant of Joseph; yea, even that Joseph who was the son of Jacob, who was sold into Egypt . . ."

The passage taken from 2 Chron. 15:9 and the following scriptures, provide a reasonable answer to this problem. It is quite possible that Lehi and his family were of the Manasseh-people that came from Israel to Judah, and had joined themselves to that Southern kingdom. Lehi was known to be a devout Israelite. And as such he would naturally want to serve the true God of Israel which he could not do in the Northern kingdom of Israel. For Jeroboam had set up a worship of wickedness serving Baalam and not the God of Israel. He cast out all those that sought the Lord. Let us read 2 Chron. 11:14-16, "For the Levites left their suburbs and their possessions, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord: And he (Jeroboam) ordained him priests for the high places, and for the devils, and for the calves which he had made. And after

them out of all the tribes of Israel such as set their hearts to seek the Lord God of Israel came to Jerusalem, to sacrifice to the Lord God of their fathers."

So we see how Lehi and his family became (national) Jews, having been citizens of Judea, the southern kingdom, and lived in Jerusalem all his days as stated in the Book of Mormon. But he was, as indicated above, of the tribe of **Manasseh**. The rest of the family of Lehi were therefore non-Jewish Israelites, having never been citizens of Judea, but were citizens of the Nephite nation only on this land of America.

That there is no partiality or favoritism is well attested by the two records, the Bible and Book of Mormon. They both show that the Lord brought the gospel to both western and the eastern hemisphere, that is, to the (Jews) Israelites in Jerusalem, and to those Israelites that had emigrated to other countries. Also Paul set forth a coinciding testimony, while writing to the Galatian Saints, "There is neither Jew nor Greek, There is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus" (Gal. 3:28).

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By Janice Hansen

I asked for wealth to comfort me,  
For I'd seen so much misery  
Brought on because of lack of things  
Which I thought only wealth could bring.

I asked for strength that I ne'er be  
Needful of others to service me,  
For I'd seen so much slavery,  
Where men lacked strength and bravery.

I asked for peace and solitude,  
For I had seen man's changing mood.  
Content to dwell alone was I  
With wealth and power by my side.

I asked for fresh air and serenity,  
For I'd breathed smoke, seen obscenity  
I asked for beauty all round me  
I didn't want man's company.

I asked for sunlight, rolling hills,  
I asked for land, green fields to till  
For city life I had no need,  
For I'd seen viciousness and greed.

And so I asked for all these things,  
Wealth and strength and all it brings,  
And in the still of night I had  
An answer from a voice so sad:

"You ask for wealth, all needs to buy,  
While in this world so many die,  
Who have known all that riches bring,  
But of their God knew not a thing.

You ask for strength, ne'er in need to be,  
For you've seen so much misery.  
But lack of wealth is not the cause,  
But that God's work has had to pause.

You ask for peace and solitude,  
For you have seen man's changing mood,  
And yet for endless, endless time,  
I have seen man's downward climb.

You ask for fresh air and serenity  
To get away from obscenity,  
And yet my heart cries out for men  
Who will help rid the world of sin.

You ask for sunlight, green fields to till,  
While I have watched man's soul grow ill,  
And I have cried in the dark of night  
For help to show the wayward light.

My heart is bleeding for worldly ways,  
Has been anguished all its days,  
Because there were so very few  
Who lived as God had planned men to.

And men are the same as in yesteryear  
It is not their God they fear,  
But gain of worldly goods is their goal,  
And THIS brings misery untold.

For wealth will not bring any joy  
And strength becomes a useless toy  
When they're compared with eternity,  
They lose all their enormity.

And while one soul is black and dark  
God wants e'er to kindle the spark  
That will unite this soul and He  
THEN will end man's misery.

So leave your foolish dream behind  
Win thyself a place divine  
Go to the city jungles of sin  
Help men's souls for God to win.

And if you find this world has gloom,  
Remember always that one room  
Where I ate my last meal with men,  
Then died that they might live again.

So earn your rest with God by bringing  
Your life to the point where it has some  
meaning,  
And glory great will be yours one day,  
If you continue going GOD'S WAY."

**REUNION NOTICES****Colorado Reunion Notice**

The Colorado Reunion will be held on the 21st, 22nd, and 23rd of June which dates fall on Friday, Saturday, and Sunday. We would appreciate hearing from those who are planning on attending in order that we may make the necessary arrangements. Also it is important that we remember in our prayers each of the various reunions as they take place during the year.

Please write to one of the following:

Robert L. Ely

Route 4, 3201 B½ Rd.

Grand Junction, Colo. 81501

John E. Bell

Route 1, Box 341

Palisade, Colo. 81526

Allen Downs

3047 F Road, Space 11

Grand Junction, Colo. 81501

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**Missouri Reunion Notice**

The Missouri Reunion will be held at Collins, Mo. on the 26th, 27 and 28th of July.

It is suggested that those who can, bring camping equipment as housing facilities are limited. For housing, please contact:

E. J. McIndoo

Route 1, Box 67

Preston, Missouri 65732

Everett Martin

Collins, Mo. 64738

Oren A. Caviness

Route 1, Box 67

Preston, Mo. 65732

It is also suggested that those who plan to attend contact the Collin's Kitchen Committee for foods, etc. that might be needed, as has been decided by former Missouri Reunion Committee action, in order that expense might be kept to a minimum.

**Michigan Reunion**

The Michigan Reunion will be held on the 22nd and 23rd of June 1974 at the Bradley Local, Bradley, Michigan.

For those interested in camping out, there are camping facilities at K. O. A. Camp grounds within two miles of the Church. For further information contact:

Benjamin Laseur

Route #1

Hopkins, Michigan

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**ZION'S ADVOCATE**

Post Office Box 472

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at Independence, Mo. 64050

**Wisconsin Reunion**

To be held August 3rd and 4th in the American Legion Hall at Rio, Wisconsin, east of Portage, Wisconsin on U. S. Highway 16.

Please notify the Reunion Committee ahead of time so we can make arrangements for camping facilities or Motel rooms.

We wish to invite as many of you as can to come and fellowship with us for these two days. We would appreciate a card from those who are coming so we can make arrangements.

Mrs. Mary Addie

414 Harvey

Rio, Wisconsin

Isaac Brockman

Box 466

Sparta, Wisconsin